Philosophia Maturata:

AN

Exact Piece of Philosophy,

Containing

The *Practick* and *Operative* part thereof in gaining the *Philosophers Stone*;

With the wayes how to make the *Mineral Stone*, and the *Calcination of Mettals.*

Whereunto is added,

A Work Compiled by St. *Dunstan*, concerning the *Philosophers Stone*,

And the experiments of *Rumelius* and Preparations of *Angelo Sala*, all most famous Chymists in their time.

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BIBLIOTHECA BODLEIANA

A Preface relating to the life of St. *Dunstan*, the Author.

How reverent an esteem Antiquity hath had of this holy man wil appear, in that so many famous Authors have written concerning him, to wit the Author of the Brittish *Antiquities; History of* Great Brittain; Malmsbury, *and* Mat. West-

Westminster. *He lived about the year of our Lord* 946. *having been at first a Monk, after that Abbot of* Glastonbury, *then Bishop of* Worcester, *next of* London, *and finally Archbishop of* Canterbury: *As to the Religious part of his life, it was so exemplary, that after ages even to this time have esteemed it miraculous: He flourished in the Reigns of* Edred *or* Eldred, Edwin *and* Edgar *three Kings of* England.

land. *In* Edwins *Reign he was Baniſhed, during which time the King by the Rebellion of his Subjects was deprived both of his life and Kingdom, whom* Edgar *ſucceeding, highly favoured and promoted. He Crown'd* Edw. *King at Kingſton, this* Edward *was ſurnamed the Martyr, being murthered by the procurement of Queen* Elfrida. *After whoſe death* Ethelred *was Crowned King by* Dunſtan, *with whom*

alſo

alſo he was ſo much in favour that he preferred him before all his Nobles and laid up all his richeſt royal Houſholdſtuff, Charters and Records with all his Wealth and Treaſure in his Monaſtery, ſo that all things were in his power, the King without his advice doing nothing either in the publick affairs of the Kingdom or in his own private negotiations: And as he ſtood thus in his Royal Maſters favour, with

with all fidelity to that great eſteem he employed his endeavours to enrich religious places either by the Danes *waſted, or by himſelf founded: in this manner did our Author by the favour of his Prince attain the higheſt honors, and ſurely not without great merit, his extraordinary acquired parts and learning, deſerving greater Eulogyes then this narrow ſcantling of Paper can allow room for. At laſt full of honour and*

dayes

dayes and replete with the grace and affection of his Prince, be received his Quietus est *from the cares of this world to enjoy the happiness of a better, leaving behind him the pattern of his Religion, vertue and learning for the world to imitate, a tast whereof you have in the ensuing discourses.* Et sic Vive & Vale Lector.

To

To the Understanding Reader.

THou art here presented with an ingenious peice of curious Art which may well be entituled *An exact Piece of Philosophy*, for its subject is of such a nature as none but such as are φιλοσόφοι *Lovers of Wisdom*, are able to comprehend, and that hath made some even pretenders to Learning cry out, That the Philosophers Stone is indeed an invaluable Gemme, but such as deserves only to pass among nominal, not real Jewels, but it would be a toylsom work, and to as little purpose as *certare de lana caprina*, to give an answer to such Anomalus Caprichio's.

The following tract (there is no doubt) will yeild great satisfaction to all such as knowingly pursue

purſue this kind of Philoſophy, eſpecially when they ſhall conſider the eminency of its Author, for it bears in front the Reverend Character of Learned *Dunſtan*, of whom the preſent world, at leaſt thoſe therein that have converſed in this Science, cannot but know, that he was as exact as diligent, and ſo diligent, that none before, nor hardly any ſince did ever arrive herein to equal perfections with him.

But why ſhould we waſte time in making Eulogyes of him, of whom not only antiquity, but even the wickedneſs of the preſent age ſpeak both great and honourable things, (to give them no greater a Title) Let the Work it ſelf advance (as no doubt it will) its own praiſe, for its Author needed not the ſtilts of a vain-glorious ſuſtentation. *Farewell.*

L. C.

AN Exact Piece of PHYLOSOPHY.

Touching the Stone of Phyloſophers.

IT is chiefly to be underſtood, That the Ancient Phyloſophers did often endeavour to compoſe in a moſt ſhort time above the Earth, thoſe

things, which by Nature, in many years, were perfected under the Earth; *viz.* To make moſt perfect and moſt pretious *Sol* and *Lune*; wherein they imitated the foreſteps of Nature, chooſing to themſelves moſt pure Earths, white and Red, which they named their *Sol* and *Lune*; joyning them together as Nature doth, without repugnance, untill at length they were brought to a fixation and ſubtilty: This thing alſo is needfull for you to perform, if you deſire to obtain the deſired end in this Science.

For *Sol* and *Lune*, is nothing elſe, but *Red* and *White* Earth, to which Nature

ture hath perfectly joyned *Argent vive*, pure, ſubtile, white, and Red, and ſo of them hath produced *Sol* and *Lune*.

It is therefore needfull for thee, ſeeking this *Science*, That firſt thou get theſe Earths, White and Red, ſubtile, pure and fixed, and in theſe two Earths to fix two *Mercuries*, white in the white, and red in the red, without diviſion, and by their leaſt parts, ſo as they may endure the greateſt *examen* of the fire, and may have ſuch fuſion, that as we ſee a great quantity of Water coloured with a little Saffron, ſo they may in the leaſt quantity abundantly

tinge every mettall, and all metalline ſpirits whatſoever, ſo as they be of the ſame Kind and Nature, and may altogether and fully bring them to their own quality.

And moreover, that in themſelves they may be infinitely multiplied, and able to free the body of Man from the worſt and moſt deadly Diſeaſes; which Properties truly are not found in common *Sol* and *Lune*, without great Labour, (and yet but onely in part) becauſe that the Vegetative power, the Mother of all increaſe, for the moſt part, is long ſince extinct in them.

If

If thou know how to perform this, and to imitate the condition of the inferiour nature in making Mettals, thou mayst worthily rejoyce in the name of a Phylosopher, as being not meanly expert in natural things.

It is to be noted, That the more Antient Phylosophers used not common *Sol* and *Lune* in this Work, and therefore they said, That their work needed not great Cost and Charges, but that it might be as well performed by the Poor, as the Rich: Which were altogether different from the truth, if it could not be performed without Common *Sol* and *Lune*: For they are very

pretious and rare, and hardly to be gotten of poor men without great labour. Indeed, many have brought great quantities of *Sol* and *Lune* to nothing by this Art, and have unprofitably ſpent and waſted their Time and Labour, to the deſtruction both of their Bodies and Souls, which is much to be lamented.

Moreover, in theſe our Times, we know no man who doth diligently and truly find out the Philoſophers Tinctures, but moſt of them labour abſurdly and vainly in vulgar *Mercury*, and in common *Sol* and *Lune*; therefore few of them obtain this grace.

Let

Let us take heed; for although *Sol* and *Lune* may be ſubtilated and mixed with tinctures, and ſo reduced into leſſer tinctures and Elixers with mean profit; yet the true way according to the Doctrine of Philoſophers, is not in them: for *Sol* and *Lune* are two tinctures Principal, red and white, buried in one and the ſame body, which by nature were never brought to perfect compliment, yet they are ſeparable from their dirty and earthy accidentall droſs, and afterward according to their proper qualities, are made moſt fit ferments for pure earth, white and red, ſo as in no ſort

they are ſaid to need any other thing.

For the whole Work is one, and the thing it ſelf is one, and all the whole is derived from an Image. For our Anceſtors knew, that the parts of this our Stone are celeſtiall and concrete; which were altogether abſurd, if common *Sol* and *Lune* were needfull to the compoſition thereof.

For it is ſaid, Take a body wherein is *Argent vive*, pure, clean, unſpotted, and incompleat of Nature: ſuch a body after its compleat and perfect cleanſing, is much better then the Bodies of Mineral *Sol* and *Lune*.

Of this ſelf-ſame body, which

which is the matter of the Stone, three things are chiefly ſaid; namely, that it is a green Lyon, a ſtinking Gumme, and a white Fume.

But this is ſpoken of Phyloſophers, purpoſely to deceive Folks, and to bring them into doubts, by the many and different names.

But underſtand thou ſhalt, one thing alwaies is really ſignified, though accidentally and by names it is ſaid to be three: for the *green Lyon*, *ſtinking Liquor*, and *white Fume*, are ſpoken of one and the ſame ſubject, wherein they altogether lie hid, untill by Art they are made manifeſt.

By the *green Lion*, all Philoſophers mean *green Sol* multipliable and ſpermatick, which is as yet incompleat by Nature, having power to reduce Bodies to the firſt matter, and to make fixed things ſpirituall and flying, and ſo it is fitly called a *Lion*.

For as every Beaſt is ſubject to the Lion, ſo every Metalline body is confirmed and ſtrengthened by the power of this Liony and green *Sol*; namely, of our *Mercury*, when it is Philoſophically prepared.

This is bred and born with a certain water, which we call *Argent vive* of the Philoſophers, and white

Mercury,

Mercury: Therefore their water White and Red, giveth unto us two tinctures, white and red, proceeding from one body and ſubſtance: Theſe are alwaies named our *Mercuries*; and after due conjunction, decoction, and digeſtion, we call our White and Red Stones.

By the *ſtinking gumme*, we mean a certain ſtinking ſmell, proceeding from the unclean Body in the firſt diſtillation, which is altogether like unto ſtinking *Aſſafætida*, that with a certain ſweetneſs, whereof it is ſaid before its preparation, its ſmell is grievous; which is moſt certain: but after that,

in

in a due manner it shall be prepared and circulated into any quintessence.

This dignified matter of Philosophers abounds with unspeakable sweetness, having power to cure the Leprosie, and other grievous Diseases; and without this our living *Sol*, it is impossible to make *aurum potabile*, to cure with; which of Philosophers is called the *Elixer* of Life, and of Metta's.

Yet I deny not, but that Philosophers may very well and with good success, dissolve Mineral *Lune* and *Sol* with radical things of their own kind, and as yet not perfected by Nature, and so may attain

attain to the higheſt myſterie of this Art.

But certainly it is not for every mean Wit; it is for *Princes* who do moſt abound with *Sol* and *Lune*: but this way is univerſally open and lawfull unto all men, yet chiefly for poor men, as being more brief, and of leſſe Coſt.

It is called a *white Fume*, becauſe that in the firſt diſtillation, before the red tincture doth aſcend, there riſeth a fume truly white, whereby the receiver is clouded with a frequent milkiſh ſhadow and moyſture, for which cauſe it is called the Virgins Milk. Wherefore, whereſoever thou

thou ſhalt find a ſubſtance endued with theſe three qualities, know that it is the true matter of the Philoſophers Stone.

There ariſeth a Queſtion very difficult, which much troubleth fantaſtick Heads, *viz.* our Stone ſheweth it ſelf in a foul ſhape, becauſe it is in every thing, and in every place; whence many men reading this, make choice of ſeveral and ſtinking things, which with great labour they diſtil, calcine, & joyn together. But let ſuch hear what the Philoſophers ſay, *Who ſo ſeeks the Philoſophers Secrets in Turds looſeth his Labour, and in the end finds nothing but deceit.*

Yet

Yet there is alſo another thing which troubleth theſe mens Brains, *viz.* our Stone is bred between two Mountains, it is caſt out into the Dunghill, and troden under mens feet, it is counted a moſt vile and contemptible thing, it is generated between Male and Female, and lieth hide in Thee, in Me, and in ſuch like things. And contrarily it is ſaid, Our Stone cannot be in things differing from its kind, namely, from the Nature of *Sol* and *Lune*; for nothing can give that which it hath not. A Nettle cannot produce a Roſe, nor a Woman a Dog; How then ſhall we reſolve ſo many

many doubts rising from Contrarieties?

Truly, it is easily done; for it is plain, That nothing in this World, whether it be Animal, Vegetable, or Mineral, can be generated without a natural and a special appetite.

Therefore according to the Doctrine of Phylosophers, which informs us only by obscure Examples; We must understand that the Stone may be by Similitude in every thing, and in all places, chiefly, because it is nothing else but a specifical vertue and quality joyned with natural heat, whereby every compounded thing is brought to his perfectest determined end. Things

Things generally ſpoken are alwaies generally to be underſtood, for what earthly thing can be in every thing, and in all places, but only a ſpecifical Appetite, and a natural Heat; for theſe are the immediate and near cauſes without which the Stone cannot be.

Whoſoever therefore deſireth to underſtand the Stone, let him not depart from his ſpecifical quality and Original.

Of a Man cometh a Man, of a Roſe a Roſe; ſo likewiſe from a matter which is potentially Gold, having things neceſſary, and Excrements purged, ariſeth *Sol* by an inward Appetite; therefore

fore from a Mettal ariſeth a multitude of metalline tincture and perfection: The Stone is made of a mettal, living, hot and moiſt, when natural heat is joyned with it, whereby it is made apt to generate its like. For our Stone is moſt pure matter, *viz.* the nature of *Sol*, containing in it ſelf a vegetable heat, whereby it hath power and vertue alwaies to multiply in its own ſpecifical and natural form; therefore it is called the ſecret Fire of nature, ſtirring up the compound, and perfecting it in our Glaſſe into a Stone, in like manner as ſeed, by reaſon of its own proper naturall heat, and radicall moiſture,

moiſture, if its mother Earth doth putrifie to admirable Generation and Multiplication.

Whoſoever therefore keeps not this our heat, our fire, our balnium, our inviſible and moſt temperate flame, and of one regiment, and continually burning in one quality and meaſure within our Glaſſe; I ſay, whoſoever underſtands not this Dunghill, horſebelly, and moiſt fire, ſhall labour in vain, and ſhall never attain this Science.

Thou ſeeſt therefore that the radical humidity, which is that firſt vegetable Vertue, is the cauſe of multiplication of every thing in its kind.

kind. Therefore of the Compoſition of *Sol* and *Lune* take our burning water, that *Aqua vite*, which the ignorant do think, but falſly, to be extracted from Wine, Oyl, and ſuch like Liquors.

I ſay, ſuch green *Sol* and *Lune*, in which the vegetable vertue is not extinguiſhed, but is living, hot and moiſt, and hath power to reduce all Bodies to their vegetability; for by this, with Gods permiſſion, bodies extinct, and not multipliable, may more eaſily get the habit and vertue to germinate, which of Phyloſophers is called the beginning and tcarm from whence the Stone is generated.

Marie

Marie the Propheteſſe in an Epiſtle to *Aron*, writeth, *That the Body taken from little Mountains, is a Body white and clear, not ſuffering putrefaction nor motion, and it is that which is generated between Male and Female*; By thoſe little Mountains is underſtood *Sol* and *Lune*, which are naturally ſeparated from us by a great diſtance, by whoſe influence Gold and Silver are generated, both which are in our Mercury.

By Male and Female, we underſtand Agent and Patient, Active and Paſſive, both which are alſo in our active Mercury, and in our Paſſive Earth.

Whereby

Whereby, without doubt, is inferred, that a mineral Earth and Water are the Active and Passive matter, as the Philosophers Stone. And here hence appears that community between the Poor and Rich; seeing that the Stone may be made of one thing, without visible *Sol* and *Lune*.

But here by the way, I advertise thee, that betwixt the Elixer and the Stone there is this difference; for the Stone rejoyceth in unity and simplicity, but the Elixer in plurality.

The Stone therefore is one thing, our *Mercury*, *Sol*, *Lune*, our Linçture white and red, which may be naturally

turally joyned with its own proper Earth, or with the Earth taken from the little Mountains, and may eaſily be obtained by mortal men. But the Elixer is the ſame vegetable *Mercury*, which yet by reaſon of its fixation, is ſaid not to be common, but conſiſting of many things, for it is abſolutely fix'd in the Earth of common *Sol* and *Lune*: And therefore it alwayes conſiſteth of many things, *viz.* of *Mercury* vegetable, and of a different Earth, which is neither Common nor fit for poor men. But of this Earth, it is not much to be reſpected of what ſubſtance it is, ſo it be fix'd.

Alphidius

Alphidius is of the same Opinion, saying, *The Fæces, from whence this Earth is taken, seeing it is of no value, is altogether to be rejected, and the* Mercury *to be planted in another subtil Earth:* For its own Earth is seldom natural in the composition of the Elixer.

Yet, my Friend, I will name it to thee by its own Name, whereby the common People name it; and it is the end of the Egg, whereby we understand the nature of Mettals, *viz. Mercury* rightly mix'd by Nature, with its own sulphur, of its own accord inclined by pntrefaction and growing.

From

From this Egg, three things muſt be conſidered; namely, The Yolk, the White, and the Shell; and this laſt is only and altogether neceſſary for Phyſophers, which is called the end of the Egg; that is, the laſt part, rejoycing in perfection, having the likeneſs of a little Mountain, and alſo generated between Male and Female; which when it is perfectly calcined it exceeds all Earths whatſoever in whiteneſs and ſubtilty, enduring the greateſt fire, embracing Tincture, and deſiring a metal in Nature, which is hardly believed of Workers in the Art, unleſs they being

overcome by experience the Miſtreſs of things, that they be compelled to confeſs and admire it. But another Earth, wherein there is any Mercurial humidity, will not drink up our *Mercury* with ſo much greedineſs, and therefore it is not ſo commodious; the reaſon is, becauſe it aboundeth with its proper and natural humidity, but this hath non ſuch, for its humidity was naturally transferred to the generation and union of the White and the Yolk.

Yet we deny not, that this vertue is neceſſary, yet profitable for the preſervation of man's Body, which is derived from the outward

parts

parts to the inward, yet ſo as it be mixed with the Elixer of life; this Earth is wholly contemned, when the matter included is corrupted, and is caſt out on the Dunghill, and every where troden under foot, and accounted unprofitable.

Sometimes I deſiring to try whether it would joyn with our unctious humidity: I put it thereto, which it drunk up with ſo great appetite as that it ſeemed ſpongious, & a moſt fat congealation, rather then an Earth naturally naked; from which when I had gently evoparated *Mercury*, it remained very Citron.

Here I will end and shew what matter, and what way of practice is necessary for this Work and Art.

Of the Practick, and Operative Part.

In the Name of God take a Drop of the Green Lyon, which I have mentioned before, and dissolve him in distill'd Vinegar very well for ten dayes, stirring the Compound strongly three times every day, that it may be well mixed: then separate the Fœces three times by filter; afterward evaporate the Vineger with a gentle fire, untill it be thick as Pitch

Pitch, then pour it out, and keep it ſafe.

Having 12 pounds of the Green Lyon thus brought into Gum, thou may'ſt believe, that thou haſt ſeen Earth of Earth, and the Brother of Earth, whereof Philoſophers have ſo often ſpoken; put thereof three pound into a Glaſs, whoſe third part may contain at leaſt four Sextaries of Wine: put it into a Furnace with Sand, ſo as the Sand may be two fingers thick under the Glaſs, and about and above the Matter; then the matter being a little dryed with a gentle heat, put a Receiver not yet luted thereto: after a few hours, having received a cer-

certain light Water, when thou ſeeſt a certain white Fume begin to aſcend, put thereto another moſt long & moſt large Receiver, which lay cloſe, leaſt the Spirits break forth, which are moſt neceſſary in this Work:

Note alſo, that from the firſt appearing of the White Fume, the fire muſt be diſcreetly increaſed by little and little; This ſame tingeth the Receiver with a certain thick and milky humidity which is our Lune, and therewith ſhal alſo aſcend a moſt red oyl, called the Philoſophers aerea, Gold, a ſtinking Menſtruum, the Philoſophers Sol, our Tincture, Burning water, the Blood of

Green

Green Lyon, our unctious humidity, which is the laſt comfort of Man's Body in this Life; the Philoſophers Mercury, the Solutive Water, which diſſolveth *Sol* under conſervation of its Species; it hath alſo many other Names.

Continue this Diſtillation from the firſt appearance of the white Fume 12 hours following: then remove the Receiver, and ſtop it cloſe, leſt the Spirits be loſt, which are very volatile and penetrative: And thus thou haſt the Bloud of the Green Lyon, called *The Secret Water*, and moſt ſharp Vinegar, by which all Bodies may be reduced to their firſt Matter,

and purgeth Man's Body from all Infirmities.

This is our Fire alwayes equally burning in one measure within the Glass, and not without: This is our Dung-hill, our Aqua-vitæ, our Balmy, our Horse-belly, working and producing many Wonders in the most secret Work of Nature: It is also the Examiner of all Bodies dissolved, and not dissolved; a Fire hot and moist, most sharp, a Water-carrying Fire in its Belly; otherwise it could not have power to dissolve Bodies into their first Matter: This is our *Mercury*, our *Sol*, our *Lune*, which we use in our Secret Work.

Take

Take the Fœces left in the bottom, as ſoon as they are cold; for they are our Croſs-Bill, far blacker then Pitch, which thou may'ſt ſet on fire, by putting a kindled Cole into it; ſo as they ſhall be calcined of their own accord into a moſt Yellow Earth: But this Calcination ſufficeth not for its perfect cleanſing; put it therefore into a Reverberatory, with a moderate heat, for eight dayes, and ſo many Nights following, increaſing the heat and flame, till it be white as Snow; they may alſo be calcined in a Potters Furnace, being meanly hot.

Having this white Earth, thou may'ſt putrifie and alter it, or the Calxes of other Metals prepared, as I will teach you in that which followeth, at thy pleaſure, into a new Whiteneſs or Redneſs, by meanes of our *Lune* or *Mercury*, which putrifieth with them by Generation, and Vegetation; which Properties they wanted before: for the Phyloſophers ſay, firſt calcine, then putrifie and diſſolve; diſtill, ſublime, defcent, and fix often with our *Aquavitæ*; waſh and dry, and make a Marriage between the Body and the Spirit; and if the Water be congealed, by a natural commixture with the Body, then

then the Body ſhall dye of the Flux, ſhedding its bloud, and putting on many Colours; after the third Day, he ſhall aſcend and deſcend, firſt to the Moon, then to the Sun, through the round Ocean Sea, and without end, ſitting in a very little Ship; and when his Journey is ended, he ſhall immediately obtain the Victory, for doing whereof, there ſhall not need any great expence: And thus thou may'ſt wait again patiently the Harveſt, and thou ſhould be fill'd with Joy and Riches. And now we will ſpeak of Putrefaction.

Take an ounce of this Calx hidden before in the Phi-

Philoſophers eg, and thereon put of the red tincture to cover it two fingers; then ſeal it, and ſet it to putrifie eight daies in a moſt cold place; which being ended, it will drink up the humidity; again pour on as much of the tincture, and let it ſtand as before for other eight daies, continuing again the ſaid imbibitions and times: let it ſtand till it ceaſe to drink any more tincture; remove it not from its place, untill it be blacker then any pitch; which being ſeen, ſet it into a natural balmy, that the moiſture with the black Earth may be digeſted, and fixed into a white Mineral: then divide it into

two

two equal parts, and work the one for the white, and the other for the red ſtone: which thou ſhalt thus eaſily perform; Ferment the one part with the oyl of *Lune*, that is, with white water, and the other part with the oyl of *Sol*, that is, with the red water; and ſo by greater heat and digeſtion, it ſhall be converted into a moſt red powder, like Dragons blood.

This powder being joyned with a part of our *Mercury*, and circulated, is called *Aurum Potabile*, Elixer of life and of Mettalls, which tranſmuteth *Mercury* and all imperfect mettals into moſt perfect *Sol*.

But

But here learn a general Rule; If thou ordain the Elixer only for the white, then keep one part of the red work, distill the other part with a gentle fire, taking the white water, which we call our white tincture, our Eagle, our white *Mercury*, and Virgins milk, and having these two *Mercuries*, thou mayst practise with them, either upon their own Earths, or upon the calxes of Mettals prepared.

For it is said, The Earth is not much to be respected, so that it be fix'd. Therefore take which thou wilt, being first altered into whiteness; and for the white work, you may ferment thus;

Take

Take the Calx of *Lune* and Earth altered, equall parts, grind them together, and temper them with white *Mercury*, named Virgins milk, which keep ſafe; ſublime the reſt not fixed, and that which ariſeth to the ſides of the glaſs, like *Mercury* ſublimed, reiterate upon his proper calxes, grinding and tempering with our Virgins milk, diſtilling and ſubliming as before, untill no fire will raiſe it.

This our *Mercury* ſublimed and fixed, made of the white Earth of bodies altered, ariſing at firſt admirably by the vertue and help of water.

This

This is that *Mercury*, inſtead of which the unlearned take the compounded of common *Mercury*, *Vitriol*, and *Sol* ſublimed; wherein they are deceived: when this is thus fixed into white earth, it is afterward calcined, whereof is made an Elixer or ſtone as followeth; Put it into a circulatorie, and pour thereon Virgins milk to cover it, then circulate it to the thickneſs of oyl, by drying and calcining it, as often as thou wilt, for by this means it may be augmented infinitely.

But before thou make projection, congeal it into an oily powder, one part thereof converts thouſand, nay ten

ten thouſand parts of *Argent vive*, and the other Mettals into pure *Lune*, enduring all trialls.

In like manner thou ſhalt work with the Red Water upon the calx of Metals, by fermenting and ſubliming upon the calx of *Sol* altered.

And note, That thou canſt have no perfect ferment, untill it be altered with *Mercurie* from their firſt qualities, into a new whiteneſſe and redneſſe by means of Putrifaction and alteration, which before it wanted.

But when after putrifaction, it ſhall be reduced into Whiteneſs, then it becomes ſpiritual, and is more apt

apt to joyn better with our *Mercurie* ſublimed naturally, and by the leaſt parts, and alſo to be fixed together inſeparably; which would not be ſo naturall, if one part were fixed, and the other part to be ſeparated.

Moreover, when ſpirits have not vertue to penetrate bodies, nor bodies appetite to imbrace ſpirits, it is impoſſible that they ſhould be joyned by their leaſt parts.

But contrarily, when ferments are made ſpirituall, then ſpirits will joyn with ſpirits, and the body which was moſt perfectly fix'd, is naturally diſpoſed, and inclined to return to his former

mer fixation; which without doubt cannot poſſibly be in bodies which were never perfectly fix'd, but the body before fixation, deſiring a ſolid habit and fixation, draweth with him, and into his diſpoſition, all ſpirits whatſoever, which are joyned with him, and not degenerating as *Sulphur vive*, *Arſnick* ſublimed, *Bole-Armonick*, and ſuch like.

Common *Mercury* ſublimed, may very well be joyned with ſpiritual ferments, which with calx of ferment not altered, wi l never be perfectly joyned.

Therefore this part of natural Phyloſophie excludeth all citrinations and dealba-

dealbations, which were not produced by a perfect alteration before the tincture, were joyned to their bodies and ſpirits.

For nothing can be made an *Elixer*, untill it hath paſs'd the Philoſophical Wheel; which being unknown, all labour comes to nothing.

Of

Of the abbreviation of the Work.

Wherein almoſt all Elixers are contained, and the wayes to make them.

The Firſt Abbreviation.

TAke Vitriol, calcine it into aſhes, then beat them into moſt ſubtile powder; put them in an Urinal, and pour thereto Virgins Milk to cover them, ſtop the Urinal with a Linnen cloth, and let it ſtand eight dayes,

dayes, then adde thereto as much of the aforesaid Milk, reiterating this from eight dayes to eight dayes, and when it will drink no more, let it stand in a cold place, close stopt, untill a certain Cristalline earth like Fishes eyes, appear in the upper part thereof, which seperate from the gross part remaining in the bottom, which put into the Philosophers Egg to digest discreetly untill it be perfectly fixed.

Then increase the fire, till it be perfect yellow, and then again increase the fire, until it be red as Dragons blood: Then add to this a part of red Mercury, to cover it, and congeal it by circulation

culation into Oyl, and afterward into Powder, and do thus three times.

Project one part of this Powder upon forty of moſt pure Lune, melted with one part of moſt fine Sol, and it ſhall be converted into moſt pure Sol: or if you project it upon Amalgum of Mercury and Sol, or of Mercury and Lune, it ſhall be more certain, and more plentifull.

But if thou wilt have Gold moſt perfect, and moſt high, take the Elixer out of the Egg, put it in an Urinal, and poure upon of the foreſaid red Mercury, equally compounded, and mixed with a ſtrong Corraſive made

made of Vitriol and Sulphur, which evaporate from the Elixer with a moſt gentle fire, and by this means the tincture of the one water and of the other, ſhall be fixed with the Elixer, by augmenting its quantity and colour; which being often repeated, the Elixer ſhall be converted into the form of Oyl, in which if you quench Lamins of Lune nealed, they ſhall be throughout ting'd into moſt perfect Sol, which being melted with a part of moſt pure Gold, it ſhall be purer then any common Gold.

But if you take as much of the white Earth of *Mars* altered as before, of Vitriol,

Vitriol, fixing it upon the calx of *Sol* altered, and afterward rubified, and then convert it into Oyl as before, with the said compounded water; thou shalt have a great Elixer, converting every Metall into most pure Gold.

This work may be done in twelve weeks: but it is not good for the health of Mans body.

In the same manner with the ferment of *Lune* altered, thou mayst fix the white Earth of Vitriol, and of *Mars* altered, which are reduced into Oyl with the foresaid Virgins Milk, being equally mixed with water of common *Mercury*, sublimed, fixed, and calcined,

so hast thou the best Elixer to convert all Bodies into most pure *Lune*.

The Second Abbreviation.

IF thou canst artificially prepare the aforesaid white or red water, thou mayst farr sooner attain the end of the work. First therefore fix *Mercury* sublimed, and calcine it, and then dissolve it in the other *Mercury* white or red, untill they be made one water: purifie this water three weeks, and it will alter the calxes of any Metall; for in this work is joyned

joyned a twofold Water, namely, natural and against nature.

The way to fix *Mercury* sublimed, is thus: First sublime *Mercury*; if there be half a pound of it, joyn hereto half a pound of *Saltpeter*, and as much of Vitriol, grinding and tempering the mixture with distilled Acetum, till all become like white Paste; when they are thus incorporated, sublime seven times, that of his own accord he may be clear, then fix it in this manner: put two or three pound in a long receiver, stop the mouth, place it in ashes, so as the Globe may be wholly covered; the first week, give it a gentle

fire; the second week stronger, and the third most strong: this done, it shall be very well fixed. Again, dissolve it in Virgins Milk, after the foresaid way and order; if thou wantest money, thou mayst obtain a branch or particular, in farr shorter time.

Thus, take the foresaid white compounded Mercury, and fix it upon the calx of *Lune*, not altered by circulating it thereon, and when one part is fixed, add more, repeating it often, untill the calx it self melt like Butter on a fiery Cole.

One part thereof projected upon ten of Mercury purged, maketh good *Lune* for

for Vessels and Houshold-Ornaments. This self-same way thou mayst handle our red Mercuries composition, being made as before with the said water extracted from Mercury sublimed, fixed, calcined, and dissolved in the said red Water, so as it be then calcined upon the calx of *Sol* not altered, and thou hast the best tincture to convert *Lune* into *Sol*, whereof Rings and other things may be made.

The Third Abbreviation.

Put into a Circulatory, an ounce of the calx of the Egg-ſhells very well reverberated, and pour thereon of white or red *Mercury* to cover it; then nip the glaſs, or ſtop it cloſe with lute made of powder of Iron, Vitriol, and Honey, well boyled together, circulating in balneo, till it be dryed up into powder.

This done, pour in more, obſerving the ſame order, untill it be made oyl; This converts *Mercury*, and the other

other Metalls into most perfect *Sol* and *Lune*, according to the nature and disposition of the Elixer.

After the same manner thou mayst circulate our *Mercury* upon the Calxes of Metals. There can be no way shorter than this; for if thou put an ounce of calx of *Sol* with *Mercury*, before likewise fixed, and pour thereto as much red *Mercury* as may cover the calx two fingers breadth, then stop it close with Paste compounded with Hony, Bole-armenick, and Iron dust, mix'd and strongly tempered and boyled, till it be stiff and black.

Then set the circulatory in a Furnace, and with gentle heat digest the red *Mercury* into a red and fixed calx, then adde thereto as much more of that *Mercury*, circulate and dry it as before, till the Calx have drunk as much *Mercury* as it can, and be converted into a thick blackish oyl, and so thou hast an Elixer which converts ten parts of *Mercury*, purged and heated, into a most red powder dry and fixed, which if thou also put into a Circulatorie with increase, and digest by imbibition and congealation, as before, it shall be so much increased in quantity: And thus thou mayst multiply this Elixer infinitly. One

One ounce thereof will congeale a hundred of crude *Mercury* into powder; of which powder, one ounce will convert ten of any metal into most pure *Sol*.

And this way thou mayst work with the Calx of *Lune* and *Mercurie* joyned together, so as evaporation be made by Circulation, and adding our naturall white *Mercurie*, untill it be reduced into oyl, proceeding in all points as in the former, with the red *Mercurie* upon the calx of *Sol*, and so thou shalt have a white *Elixer* converting all bodies into most pure and perfect *Lune*.

The Fourth Abbreviation.

TAke an ounce of the Earth of the quinteſſence, ſmelling moſt ſweetly, and an ounce of the *Mercury* of Virgins Milk; powder the Earth, and joyn it with the *Mercurie*.

This way ſhall be made a perfect compoſition in the firſt order for the white Elixer, which by longer time and greater fire is reduced into a red Elixer; put therefore the compound into a blind Urinal (as it is call'd) very cloſe ſtopt, and digeſt

geſt it in dung equally for 15 dayes; then take it out, and ſhut it up in a Philoſophers Egge, and digeſt it in a gentle heat, till it be black, and ſo unto perfect whiteneſs. This we call a white Elixer: within this time, the fire being increaſed, will be red, of which one ounce cements hundreds of *Mercury* into *Sol*.

To multiply it, take a part thereof, and joyn it in the foreſaid manner with Virgins milk, digeſt as before, unto whiteneſs, and then unto redneſs.

In this ſecond repetition, the Projection will be upon four

four hundred. By this Projection thou mayst multiply it at thy pleasure.

The Fifth Abbreviation.

DIssolve the red Calx of *Sol* and *Mercurie* in the first most strong Corrosive composed of Salt-Peter and Vitriol the common way; put the solution in a pellican in balneo, drawing off the one half, then stop it most close, dry it up with a gentle heat; then add more of the Corrosive, observing the foresaid order, in dissolving,

ving, evaporating and congealing ten times, untill the Corrosive cease to arise; which is then done, when by no fire it can be fixed into powder, but remaineth like oyl and thick.

This *Elixer* converts *Mercury*, and every metall into most perfect *Sol*; This work ought to be done in a Circulatory placed in an Earthen Pot, wherein it must stand covered with dung to the middle; This Pot must be full of holes in the bottome, and must be placed upon the mouth of a Copper Vessell half fill'd with hot water, as a Copper Vessell is placed of a Furnace, wherein fire must be made to be con-

continued discreetly for necessity of digestion.

This Experiment is called *Rustum.*

Of the Minerall Stone.

GOD is wonderfull in his Works, who is Vertue, teaching the Truth.

Take in this name the *Mercury* white or red, simple or compounded, and dissolve therein five stones of the Sea; Doing in all things as you did in *Vitriol*, and thou shalt

shalt have the great *Elixer*.

By the same way of ustrifaction, all Mineralls may be altered, and so of every fixed thing (a due matter being added) may be made an *Elixer*, for our *Mercury* white and red must be joyned with fixed things which want *Mercury*; and this way the Metalline Bodies may be brought into a metalline form, namely a Vitrified Powder, as also Egg-shells, which when they are perfectly calcined, will endure fire more than *Sol*; and thereof being well and artificially ung'd, Philosophers have made *Sol* in the space of one day, which Nature cannot do under-ground in a thou-

thousand years: A thing hard and incredible to the unlearned; yet true and most certain, and confirmed by the Testimony of many men.

Be thou therefore not solicitous or curious in choosing thine Earth, so that it be of a Metalline Nature, and indu'ring the Fire.

Hereby Glass is made malleable, and by meanes of this Tincture, is converted into transparent and fixed Mettal, whereby it appeareth, that this Science is possible.

For there is no Earth which doth more easily embrace the Spirituality of our *Mercury*, than that which is most

moſt deprived of *Mercury*, and moiſture; which Privation thou ſhalt not find in Bodies of another Nature, although yet they be very much calcined.

Wherefore it appeareth manifeſtly, that ſeeing *Sol* and *Lune*, are nothing elſe but Earth, Red and White, wherein a moſt pure *Mercury* is fixed and joyned by the leaſt parts, that *Philoſophers* (having the ſame Elements) may artificially imitate Nature in her Compoſition under the Earth, to produce the ſame effect: for it is certain, that Earth may be fermented to Water, ſo as it be fixed; and Water fermented to Earth, if it be perfect

perfect and cleanſed; and this without the help of any common *Sol* or *Lune*: And therefore *Philoſophers* in their Writings have taught, that the Stone is equally common both to the Poor and Rich.

Theſe things conſidered, thou ſhalt underſtand, that our Stone lyeth hidden, and ſecretly lurketh, often in places leaſt ſuſpected, and nothing eſteemed, whoſe matter and nearneſs, if it ſhould be known, would produce moſt great danger.

It is to be noted, that the *Philoſophers* have found out divers wayes of handling this one thing: But I anſwer for them all, and briefly con-

conclude, That our Earth doth drink up and fix our *Mercury*; and that this *Mercury* doth wash and ting our Earth, and so doth perfect it into the Stone, without any further ferment.

For the white *Mercury* giveth a most perfect Tincture of *Lune*, and the Red *Mercury* of *Sol*: Therefore, when they are fixed in convenient Earths, they make *Sol* and *Lune*, without the help of common Gold and Silver. Behold thou understandest this Tincture, which we draw out from a vile thing of no price: yet note, that he that hath Salt in his Breast, may ferment this Tincture with common Gold

Gold, whereby he may obtain incomparable Riches, yet with Wisdom, with most great Cost, and not without danger.

For from *Sol* alone, by means of this Tincture, which is our burning Wine, is made a most pretious and a most perfect Elixer, white and red; for it rejoyceth in fulness of white and red Sulpher, whereby may be made most perfect Silver.

Of this Work, I have written more fully in my Seventh Book; wherein I Treat of the manifold plenty of Gold, and of the greatest Elixer of Life: But here also I will briefly touch it. Understand therfore, that it be-

behoveth thee to alter the Calx of Gold (with the foresaid Stone, equally mix'd with the Water of *Mercury*, sublimed and perfectly fixed). into most white and fixed Sulpher.

Then calcine it well, that the strength and poyson of the Fire against Nature put to it, do hasten to Putrifaction and alteration, may be utterly destroyed.

Then imbibe it with the foresaid simple Milk, untill the Calx it self have drunk up a reasonable quantity thereof, and that it be fixed.

Dissolve it again with the same Milk, and make it volatile; afterwards fix and calcine

cine, and then bring it into Oyl, with a little part of that Virgins Milk by circulation, and so it shall be a perfect Elixer, converting *Mercury*, and each imperfect Mettal, into most perfect *Lune*: and by the same way, thou mayst rubifie the other part with our Red *Mercury*, by fixing and calcining, and afterward dissolving it with the same Red Menstruum; and at last by circulating it into a thick Oyl, which we call potable Gold, a curing and preserving Exixer of Life, and of Metals.

Know also, That if our Red *Mercury* equally with *Mercury* sublimed and fixed, be circulated with Lutrie, Vitriol,

Vitriol, or Iron, before and after Rubification, be digested into Oyl, it will convert thine Lamins, of *Luna* cealed and injected into pure *Sol*, which if thou afterward taketh out, it will serve for all need to live withall.

It is a general Rule, That if thou wilt be a Master of this Art, it is needful to make all Medicines gummous and fusible, melting like wax of their own accord, without Fume, upon a Plate heated.

For by this means, each part will follow the other in Projection and will joyntly dilate themselves through the Pores of the Metal, without any disjunction: but if any

any part be ponderous, it will ſeparate the parts of the Metal, & make it brittle.

Therefore the Medicine muſt be often ſubtilated, after that it is perfectly fixed, that at leaſt it may be an incombuſtible Oyl, and rather may be called a *Species*, then a *Genus*, becauſe it is nothing elſe but a fixed Tincture of Colour.

If (this thing obſerved) thou canſt prepare thy Medicine thus, thou ſhalt make fair Metals, and malleable, or elſe not.

Alſo here underſtand, two Bodies to be diſſolved with the Natural Menſtruum, is always the ſecond Calx, not the firſt; and therefore it be-

behoveth thee to dissolve Calx of Mettals with a compound *Mercury*, as before is taught, that they may sooner putrifie, and be altered into the second Calx (which we call *Sulpher of Nature*, and *Foliated Earth*) which we then dissolve and circulate into Oyl, with a Simple Menstruum; namely, Natural.

The Calcination of Metals.

NOw learn how Metals are to be calcined: Know therefore, that *Saturn* and *Jupiter* we calcine onely one way, which is this: Put either of them into a great Iron Vessel, and in the Fire, so that the Flame may beat upon the Mettal; and draw off the Scum with an Iron Rake, to the sides of the Vessel, stirring it often, until it grow white; then searse it, & gather the subtile Powder; one Ounce is sufficient for thee.

Sprinkle

Sprinkle *Venus* and *Mars* with the best Viniger well distilled, that they may gather Rust: burn this with most strong Fire in an Iron Dish; when it is red-hot, cool it in the best Acetum, evaporate that Acetum, and gather a most red Earth; which dry, and keep safely.

Amalgame *Sol* and *Luna*, and grind it on a Marble with Powder of Salt, prepared without any moisture, untill no *Mercury* appear: then sublime and evaporate the *Mercury* with strong fire; grind that in the bottome into most subtile Powder, and sublime, untill no *Mercury* remain with it; wash the

Calx with hot Water, to take away the Salt; dry it, and thou ſhalt have a Calx more ſubtile then Meal.

Another way is thus: Take thin Lamins of *Sol*, neal and caſt them into *Mercury*, heated on hot Aſhes; ſo the *Mercury* will drink up the *Sol*.

Note, That every Ounce of *Sol* requireth four and twenty Ounces of *Mercury*; put this a malgame in a larg Glaſs; bury it in Sand in a great Furnace, give it Fire by degrees; after the ſixth hour make it vehement: continue this heat five days and nights, at each hour putting down the *Mercury* which aſcendeth, with a linnen Cloth, bound with a little

tle Iron Rod, and ſtopping the Glaſs with Lute, till at laſt all become a Powder redder then Blood, which then we call the firſt Calx, good and perfect; with which, if you mix Fire of Nature, to uſe his Vertues, as it requireth, thou canſt not erre in this Science.

The Recapitulation.

I Have told out of what, and how thou ſhalt make our *Mercury* white and red, and how this *Mercury* is to be actuated and ſharpned; how thou ſhalt prepare

Calx, how to purifie and alter them into a new Whiteness, which we call our *Mercury* sublimed; how to abbreviate the time of Putrifaction and Alteration; how to fix and dissolve again, and then how to circulate into a white and red Elixer; how by Imbibitions, with proper Waters white and red, they may be infinitely multiplyed to an incredible profit.

Learn therefore *Patience*, fear God and love him, keep these Secrets, and then the Lord will bless thine Endeavours.

Saint *Dunstan* lived, and was Archbishop of *Canterbury*, in the Reign of King *Edgar*, and *Etheldred* his Son, as

as appeareth by an Antient Monument yet extant in St. *Paul's* Church in *London*, containing a *Prophecie* in these Words:

HEre lyeth Etheldred *King of* England, *Son of King* Edgar; *to whom (on the Day of his Consecration, after his Coronation) it is reported, that St.* Dunstan, *Archbishop of* Canterbury, *Prophecied openly this Curse;*

Because thou hast aspired to the Kingdom, by the Death of thy Brother; in whose Blood, the English, *with thy infamous Mother, have conspired, the Sword shall not depart from thy House, but shall be against Thee*

all the Dayes of thy Life, destroying thy Seed, untill thy Kingdom be transferred to another Kingdom, whose King and Language the Nation, over whom thou Regneſt knoweſt not: Neither ſhall thy Sin, and the Sin of thy Mother, and the Sin of thoſe men, who were acceſſary to that wicked Councel be expiated, but by a long Revenge.

Which Things came to paſs, as were fore-told by that Holy Man: For *Etheldred* having been in divers Battles miſerably vexed, and put to flight by King *Swans-Danſh* and his Son, and at laſt ſtraitly Beſieged, and ſhut

shut up in *London*; He there miserably dyed, in the Year of our Lord, 1017. after he had Reigned 36. Years in great Tribulation.

Dun-

DUNSTAN *of the Stone of the* Philosophers; *With the Experiments of* Rumelius *of* New-Market.

I.

TAke of the best red transparent oar of gold, as much as you can have, drive its Spirit from it through a Retort; this is the *Azoth* and the *Acetum* of Philosophers, from its proper minera, which openeth radi-

radically *Sol* that is prepared.

II.

Take the Minera of *Venus* or *Saturn*, drive their spirits in a Retort, each of these dissolveth Gold radically, after its purification.

III.

Take Pulverised oar of *Saturn*, or vulgar *Saturn* calcined, extract its salt with *Acetum*, or its *Antina*, purifie it in the best manner, that it be transparent as Crystall, and sweet as honey, and be fluid in heat like Wax, and brittle when cold.

This

This is the Tree, which is cut off, of unwholesome Fruits, on which must be inoculated the twiggs of *Sol.*

IV.

Take of that Earth which lyeth waste in the Field, found every where in Moorish grounds, into which the Astrals ejaculate their operations, being adorned with all manner of Colours, appearing like a Rainbow; extract from it its purest and subtillest. This is the Universal *Menstruum* for all; and is all in all.

V.

V.

Take of the Oar of *Sol* and *Mercurie* a like quantity, grinde each very well, pour on it the Spirit of *Mercurie*, that it ſtand over 3. fingers deep; diſſolve and digeſt it in a gentle warmth.

VI.

Take of the beſt *Vitriol*, or of the *Vitriol* of *Venus*, drive their Spirits in a Retort, white and red; with this red Spirit being rectified and ſweetned, you may ferment and inbibe the ſubtile Gold Calx, and with the white Spirit you may diſ-

ſolve

ſolve it after it hath been purified.

VII.

Take quick *Mercurie*, purifie and diſſolve it ſo long in alcoliſated ſpirit of Wine, till its impurity be ſeparated from it, and become into its extream tranſparent eaſie fluid eſſence; like unto the white gluten of the Eagle, and capable to receive the blood of the Red Lyon.

VIII.

Extract the ſalt of the crude and white calcined Tartar, Purifie and Clarifie it

it as often, till it be as bright as the tear of the Eye, and can be brought no higher; therewith you may sharpen its own spirit of Wine, which dissolveth *Sol* and *Luna*.

IX.

Take of the ranck poisonous matter or stone, called *Kerg swaden*, *exuviæ*, or husks of the Metals, drive its spirit very circumspectly, receive it so, that it may turn unto water, it reduceth all metalls to a potableness.

X.

X.

Take of the ayre or heavenly dew, being well purified, ten parts, and of subtile Gold Calx one part, set it in digestion, dissolve and coagulate it.

XI.

Take the Urine of a wholesome Man, that drank meerly Wine, make of it, according to Art, the Salt of Microcosme, purifie it very well, which doth so much accuate the Spirit of Wine, that it dissolveth *Sol* in a moment.

XII.

XII.

Take of the best Oar of Gold, pulverise it very well, seal it with *Hermes* his Seal, set it so long into the vaporous fire, till you see it spring up and grow a white and red Rose.

XIII.

This last Experiment he calleth the *Light*. Take in the Name of the Lord, of *Hungarish* Gold, which hath been cast thrice thorow *Antimony*, and be laminated most thinly, as much of it as you will, and make with quick *Mercury* an a Malgame, then calcine

calcine it most subtilly, with flowers of Sulpher, and spirit of Wine burnt, as often, till there remaineth a fair subtile Gold Calx, of a purple colour. Take one part of it, and two parts of the above mentioned red matter, grind it very well together for an hour on a warmed Marble, then cement and calcine well by degrees for three hours in a circle fire. This work must be Iterated three times, then pour on it of the best rectified spirit, that it stand over it three fingers deep; set it in a gentle and warm digestion, for six dayes to be extracted, then the Spirit of Wine will be ting'd as deep as blood;

cant.

cant of that tincture, and pour on another, as long as it will tinge it; put all these ting'd Spirits of Wine into a Violl, so that the fourth part only be fill'd, and seal it hermetically, set it on the vaporous fire of the first degree, let it be of that heat as hot as the Sun shineth in *July*; let it stand thus for forty dayes, then you shall obtain your wish.

The Author recommendeth this last Experiment very highly, affirming upon his experimental practice, that this *aurum Potabile* is the highest Medicine next unto the universal, and being taken in appropriated vehicles,

Cureth

Cureth all Diſeaſes, without cauſing any pains at all.

Item, With this *Aurum Potabile* is Antimony prepared, ſo that it purgeth only downwards, and carrieth forth all ill humours without moleſtation, and is called the *purging Gold*; hence are his Pills of Gold.

It is prepared alſo by the help of *Antimony* into a diaphoretick gold, to expell by ſweating all malignant humours; and *Mercurius vitæ* is made alſo with this potable gold (if it be kept in a long digeſtion), their doſe is according to the Quality of the perſon.

Some

Some Principall Preparations

OF

ANGELO SALA.

TAke of Sugar one ounce, of Rosewater one spoonful, boyl these in a Skillet, till it afford a small thred at the pouring forth; take it off the fire, being cold pour to it one scruple of Annis oyl, pour it on a a Trencher; this serveth against phlegme.

A Purge of his.

Take of the beſt Rhubarb, Mechoacan ana one dram, of *Andromachus* his Treacle one ſcruple; infuſe theſe over-night in Wine, cant it off, and let the party drink it, and faſt three hours upon it; it purgeth downward gently.

Hidromel, or Metheglin.

Take of the odoriferous crude Honey one part, of Fountain water ſix parts, boyl theſe, do not ſcum it, ſtirring it continually with a woodden Spatule, let it not ſettle to the bottom, boyl it away

to the third part, then take it away from the fire, let it grow cold, ſtrain it through a cloth, barrell it, hang into two drams of Ginger, and one grain of Musk, then ſtop it very well, ſet it in the Sun or warm place for 6. weeks, thus the pure ſeparateth from the impure; draw it off into a clean veſſel, ſtop it well, it will keep long, the ſtaler it is, the better it is.

The uſe of it; This Liquor taſteth & ſmelleth like Malmeſy, & is good for ſuch as have a ſhort breath, and are troubled with a Ptiſſick; it is of an abſtergent and lenifying quality, it purgeth the Breaſt and Reins, cutteth

phlegme

phlegme very much, preſerveth the vigour of the radical moiſture.

A Water for the Tooth-ache.

Take of the Greek Pyretrum, of the root of Maſterwort, and Angelico, *ana* one ounce; of Dragons blood, of calcined Lead, of each two ounces; of ſimply diſtill'd Vinegar two pound; infuſe and extract its ſubſtance, in a warm place for a ſennight; then adde to it one ounce of *Niter*, dip into it Cotton Wooll; apply and hold it to the place affected, it allayeth the Flux, and healeth all Infirmities,

and

and stayeth the Rheum; it mundifieth the gums, it carnifieth, sicatrizeth, and consolidateth, and instantly allayeth the pains of the teeth.

Balsom of Tobacco.

Take spirit of Turpentine, spirit of Juniper, of each one pound; of *Indie* Tobacco leaves six ounces; infuse and circulate it for a sennight, and press it out in the press; it cureth all wounds in 24. hours.

A Stomachical Aqua-vitæ.

Take of cut *Galanga* four ounces, of *Ambergreece* four grains, of rectified *Aqua-*

vitæ 20 ounces, infuse these for a sennight, caut it off, dissolve as much Sugar in it, as you may; it is good for a weak Stomach, for the Cholick and griping in the Guts.

Aqua-Theriacalis, Against the Plague.

Take of *Andromachus* his Treacle two ounces, of the root of Angelica, and Masterwort, of each one ounce, of calcined red Corals (which are calcined between two Crucibles, for six or eight hours in a strong fire) four ounces; of Flowers of Sulphur one ounce, of rectified *Aqua-vitæ* three pound:

pound: infuse these for four days, and extract, then add to it of rectified spirit of Vitriol one drachm; one drachm of this used, serveth against all cold Defluxious, Megrums, Giddiness.

Pills *for the Head, comforting and strengthening the Brains, which defend the same against Corruptions.*

Take wild Thyme four ounces; of white Agarick, of the best Rhubarb, of each 3 ounces; of Spick, Ginger, Galanga, of each one dram; of rectified *Aqua-vitæ* 15 ounces: infuse these for a fennight, caut it off, and press it out as much as you

can; then take of wash'd *Aloes Succotrina* six ounces: boyl it in a glazed Pot or Pan, to the thickness of Pitch, mingle one scruple of Saffron, and 5. grains of Musk, keep it in a Leaden Box. It is to be used after Supper from one scruple to one dram; take it in a new laid Egg, or in Wine made up into Pills, purgeth gently, expels Wind.

For the Gout.

Roast a sweet Apple in hot embers, and the flowers of *Cassia*, of a like quantity, inbibe it with a Womans milk, make a cataplasme; it is a certain lenitive against the

the tormenting pains of the Gout.

A laxative Conserve of Roses.

Take of old Conserve of Roses two ounces, of *Diagridium* one drachm and a half; of Cinamom, of Cloves, of each one scruple; of spirit of Wine, one dram; of spirit of *Vitriol*, ten drops; of the best Musk 3. grains: make an Electuary according to Art, without fire, in a glass Morter; and when it worketh too dry, or groweth too dry, then put to it some Julip of Roses, and keep it in a Venice glass: its Vertue is to purge without

any detriment, it consumeth all superfluous humiditie of the body; its dose is even to half an ounce, to be taken fasting.

A Compound extract of Diagridium.

Take of the best *Diagridium* two ounces, of the root of *Mechoacan* four ounces, of *Galanga*, of *Cinamom*, of each one drachm, of white Ginger half an ounce, of oriental Saffron half a dram, of Musk five grains: Beat these and infuse them in *Aqua-vitæ*; extract and express according to Art: then reduce it to a viscous matter, then adde of *Salgema* half

half a scruple to each dram, and keep it in a Glass. Its dose is from five to eight grains, in wine or broth; it purgeth the Body without danger.

A Confection of Diagridium.

Take of the Compound extract of *Diagridium* six drams, of the powder of *Diacorels* two drachms, of white Sugar three ounces; of Baulm water a sufficient quantity; Make Lozenges, and keep them in a Glass well stopt. It purgeth the Body without hurt, and is very good against abounding humors; it purgeth the Brains and Back, and pur-

geth the whites, and running of the Reins, let the cause be what it will; it is good against the Dropsie, and such like symptoms. Its dose is from 2. scruples to 3, and is to be taken fasting.

A Laxative Unguent.

Take *Aloes Heppatick*, of Mirrh, of each six ounces, of Coloquint, of Agarick, of Scamonie, of each one ounce and a half; of Sallet oyl 24 ounces; of Goats suet six ounces; of old wine four pound; All these beaten grosly: Then boyl them gently in Wine in a glazed Pot, keep close the Oyl and Suet, till the Wine be consumed,

sumed, then strain and keep it.

But if you will prepare it better, first boyl them, then set it in purification, in warm horse dung, for a whole month, then separate it, as above: If the Belly be annointed warm with it, and then a warm cloth upon it, it purgeth the body from abounding humours; it kills the Worms, and operateth in other wayes.

Our Dragons Blood.

Take of rectified *Mercury* 12 ounces, of lamins of steel 3. ounces; put these into a Urinal well luted, and precipitate according to Art,

iterating it a second time; then take it out of the Veſſel, put it into an Earthen Pan or Glaſs, kindle five or ſix times *Aqua-vitæ* on it; then being dryed, keep it for uſe: This is our Dragons Blood, which purgeth upward without any danger. Its doſe is ſeven grains even unto ten, in Conſerve of Roſes, or Conſerve of Baulm. It muſt be taken mornings faſting, and drink ſome wine after it.

A ſweet Confection of Diadragon.

Take of our Dragons Blood ſix drachms, of the ſalt of Red Corals, and Pearls,

Pearls, of each two scruples; of Saffron, Galanga, Cinamom, of each one scruple; of the best Musk and Ambergreece, of each 6. grains, of white Sugar six ounces, of a sufficient quantity of Rosewater.

Let the Sugar be boyled to the thickness of *Manus christi*, in an Iron Pan, then adde the other Ingredients, and make rolls, which are kept close in a glass; This Confection may be used in all Diseases where there is need of purging; it attracteth from the Remoter parts, cuts Phlegme and Humours, where it is needful. Its dose is from one drachm to two, fasting: There is no

better

better Purge for Quartan and Tertian Agues; and is Medicinal against the Pox.

The bitter Confection of Diadaragon.

Take of our Dragons Blood six drachms; of the Salt of red Corals, of Mother of Pearls, of each two scruples; of Cloves half a drachm, of Saffron half a scruple; of *Aloes Succarina* two scruples; of Sugar six ounces; a sufficient quantity of Marjoram water; make a Confection, as above: It may be used against such Diseases, where Amber and Musk cannot be used, and where no sweet things are admitted.

Head

Head Pills.

Take of fresh Tyme (*Epithimus*) four ounces; of the best Rhubarb, of Mechoacan, of white *Agarick*, of each two ounces; of *Galanga*, of Cloves, of each 2. drams; of Marjoram one handful; of Musk, of Ambergreece, of each 5. grains: Beat these, except the Musk and Ambergreece, then according to Art make an Extract, with *Aqua-vitæ*, to a solid form; then adde *Ambergreece* and *Musk*, then add the powder of Mastix, and the powder of Amber, of each one dram and a half; make a masse, keep it in a glass or leaden Box. Its dose is one scruple, to be used after Supper,

or

or mornings, fasting; they purge without any danger, and may be used severall times, against several Infirmities of the Head.

Conserve of dry Roses.

Take the subtile powder of red Roses one ounce, of Rosewater 3. ounces, of the spirit of white *Vitriol* one drachm, of the best Musk and Ambergreece, of each one grain, of white Sugar 12 ounces; infuse the Roses in Rosewater and the spirit of *Vitriol*, keep them in maceration for 4. hours, in a glass, then boyl the Sugar with the Rosewater, to the consistence of *Manus Christi*,

Chriſti, then incorporate with them the Musk and Ambergreece in a glaſs Morter: Thus is your Conſerve prepared, which is ſufficiently red and odoriferous: This ſort of Conſerve is more effectual than thoſe which are prepared in the vulgar way, eſpecially where ſtrengthening is needfull, by reaſon of the ſpirit of *Vitriol*; and the older this Conſerve is, the better it is.

Electuary of Diacorals.

Take of our Conſerve of Roſes 12 ounces, of the ſalt of red Corals 2. rams, of pulveriſed Orras, and of pulveriſed red Santals, of each

each one dram; of Rose Julep two ounces; make an Electuary without fire in a glass Morter, keep it well closed; it is good against the Choflick, and illiac passion, provoketh Urine, and corroborates the whole body; it mundifieth the reins and panicles of the brains, and subtillateth the blood by its mundifying quality; and it is a very good astringent after purging, and consequently it is admirable good for the superfluous courses of women, as well of the white as of the red; yet so, that the party be first purged. Its dose is from one dram to two at once, to be used fasting.

An

An Electuary for the Stomach.

Take of our Conserve of Roses, of Conserve of Baulm, of each 3.. ounces; of the pulp of Quinces two pound; of skim'd honey four ounces; of spirit of *Vitriol* 20 drops; of *Galanga*, of *Cinamom*, of each half an ounce; It is best to incorporate it in a Glass; It serveth to comfort the stomach, being weakned by superfluous humours; it strengtheneth and exhilerateth the heart, if continually used. Its dose is half an ounce, at a time, to be taken mornings fasting.

Electuary

Electuary Therebinthinated.

Take of the whiteſt pulveriſed Sugar ſix ounces, of moſt ſubtilly pulveriſed Orras, and powder of Maſtix, of each one dram; of ſyrup of Cinamom three ounces; Let all theſe be incorporated in a glaſs Mortar; then add of the ſpirit of Turpentine one drachm, of oyl of Nutmegs 5. drops; keep it in a glaſs. This is an excellent Electuary to cut tough and viſcous phlegme in the ſtomach and breaſt; therefore it is good for thoſe that are Rhumatick, and ſhort breathed, it purgeth the Reins, and provoketh urine; being

being obstructed by gross viscous humors; it may serve also against many infirmities and corruptions conceived in the womb: It is of a digestive evacuating and mundifying quality, and consolidateth also; its dose is from one dram to two, at evening to be taken going to bed.

A Confection against the Hartake.

Take of the siderial Powder, one ounce; of white Sugar six ounces, a sufficient quantity of *Marjoram* water. Make *Lozenges* of it, they are admirable good for the aking of the heart: its dose is,

as

as occasion serveth, from two scruples, to foure scruples, more or lesse, as the Phylitian shall direct, and it may be ministred at all times; but the party should use it continually, then let it be taken mornings fasting.

An Antidote for the Womb.

Take of *Pulegium Sylvestre*, four ounces; of *Mugwort* two ounces; of *Galanga*, *Ginger*, of each an ounce. Make an extract with these, with *Aquavitæ*, according to Art, to the consistence of Hony, and keep it in a Glass, adding to each dram, half a scruple of vegitable Salt. Its

dose

dose is six grains, in water of *Mugwort*. It provoketh the Courses of Women strongly, therefore make use of it circumspectly.

An Antidote against the suffocation of the womb.

Take of the Extract of *Castorium* 2. ounces, of the Extract of the Root of *Peony* 1 ounce; of the Magistery of the Mother of Pearls, and Corals, of each one dram; of subtilly pulverised *Craine*, *Humany* two drams; of *Saffron orientall*, half a dram; of *Rectified Oyl* of *Amber* two scruples, incorporate these in a Glass Morter, and stopt close, keep it. It is of an admirable efficacy, for the suffoca-

tion

tion of the womb; its use is fasting, and may be continued for eight dayes, or as long as there is occasion for it: Its dose is half a scruple, and are to be made into Pills: it may be ministred also in water of *Marjoram* and *Pyony*.

A Powder of Diacorels.

Take of Red Roses two ounces and a half; of the Salt of *Coralls*, half an ounce; of the Spirit of *Vitriol*, two drams; of *Sugar-Candy*, one dram; of *Ambergrease* and *Musk*, of each four grains.

Make a Powder according to Art, and keep it well stopt in a Glasse. This Pow-

der

der is good againſt Convulſions, and pains of the heart; it ſtrengtheneth the brains, and ſubtillateth the blood, and maketh the heart glad, and cauſeth a good digeſtion in the ſtomach. Its doſe is half a dram, in Wine, or other proper Vehicle.

A Confection of Diacoralls.

Take of the Powder of *Diacoralls* two drams; of the Spirit of white *Vitriol*, two ſcruples; of white Sugar two ounces; and a ſufficient quantity of *Roſe-water*. Let the Sugar be boyled to the conſiſtence of *Manus Chriſti*, put in a Glaſſe in warm Sand, then add the Powder

to

to it, afterward the spirit of *Vitriol*, then cast it forth into Tablets, and keep them in a Box of Wood, this confection is a true Conservative of mans body: It is of an admirable vertue. Its dose is half a dram, which is to be taken fasting.

A pretious Antidote.

Take of our pretious *Magisterium* of *Extractum le Zourdicum*, of each two drams: of our pretious golden *Bezoard*, of our golden Cordiel *Electrum*, of the Extract of *Opium Thebaicum*, prepared with the juice of *Lemons*, of each one dram; of *Ambergreise* two scruples,

and

and fifteen grains of pure Musk, *gr. b.* of the whitest Sugar an ounce: the dry Ingrediences must be well grounded on a Marble; for two or three hours, to an impulpable Powder.

A Balsum of Treacle.

Take of the Treacle of *Andromachus* four ounces, of the Root of *Masterwort*, *Angelico*, *Pimpinella*, *Tormentilla*, of each an ounce, of *Galanga*, of *Ginger*, of each six drams, of the Salt of *Rede Coralls*, and orientall Pearls, of the *Lemnian* Earth, of each half an ounce; of Orientall *Saffron*, one dram; of *Camphire* one scruple; of the

beſt Musk, and of *Ambergreaſe*, of each half a ſcruple; of the ſpirit of *Turpentine*, and of the ſpirit of *Juniperberries*, of each ten ounces, of the beſt *Aqua-vitæ* two pound, infuſe all according to Art, put it in a Glaſſe, lute it, let it circulate in a Balny, for a month, then ſeparate the two Liquors, one from another. This Balſom looks very red, and then this *Aqua vitæ*, is deſervedly called the Mother of the Balſum, both are very good againſt all Infirmities, and are admirable good againſt the Plague; the Balſum is for inward uſe, half a ſcruple, and of the water one dram. Both cauſe ſweat & Urine.

A

A Magiſterie of Coralls and Pearls.

We have an Univerſall way to make the *Magiſterium*, not onely of Pearls and Coralls, but of all other Gems. And this operation is performed only by the help of our Phyloſophick *Aqua-vitæ*: we will tell you the manner how you ought to proceed about the Magiſterie of *Coralls*, which ſhall be the Patern to proceed alſo with the reſt.

Take of the Powder of red *Coralls*, ſix ounces, of our *Aqua-vitæ* twelve ounces. Let the *Coralls* be infuſed in the *Aqua-vitæ*, and let them

be diſſolved thereinto a clear water. Then ſeparate the pure from the impure, by inclination, taking heed that you do not ſtir the *feces*; then take this diſſolution, ſet it in aſhes in an Urinall well luted, diſtill the Spirits and flegme from it, ſo that a dry matter be left in the bottom of the Veſſel; take out that, and ſet it into a moyſt place, which in a ſhort time, will wholly be diſſolved, leaving ſome earthlineſs of no value; take this Liquor, ſet it in Sand, ſo that the humidity being diſſolved into fumes, may have a dry matter behind. Take it out of the Veſſel, add a triple quantity of Spirit of Wine to it,

it, or *Aqua-vitæ*, which is thrice rectifyed; Set it on circulating in a gentle heat, for a moneth, either into a balny, or at the Sun, and it will yield ſome Sediment; ſeparate the clear by inclination, and in a balny, ſeparate the Spirit and Phlegme, and in the bottom of the Veſſel remaineth the Magiſterie, in the form of a mucilaginious Oyl, and this is the true *Prima Materia*; and thus you have the Magiſterie of *Coralls*, which looketh very white, but the Magiſterie of Pearls, cometh near to the colour of Gold. Thus you may proceed with all precious Stones which our *Menſtruum* diſſolveth into a

clear water. The Vertues of these *Magisteriums*, cannot so easily be described. Their Dose is from three grains to five, and the use of it may be continued as long as there is need of, and that without danger. It is ministred in Wine, Broth, or distilled water. Electuary, or Confections, even as the Physitian shall see it convenient.

The great Magistery of Vitriol.

This Magistery is made by meanes of the four Principall Operations, which are distillation, dissolution, Sublimation, and Circulation.

The

The firſt operation produceth this Liquor.

Take of *Roman Vitriol*, or any other, which is good, as much as you pleaſe, diſtill it in a retort, extracting onely the ſpirit and water, and increaſe your fire as much as you can, ſo that at laſt, nothing appear more in the neck of the Retort, then let the Receiver grow could, take out the Liquor and keep it: take out the feces alſo, or the Colchotar, for the following ſeparation.

The second operation produceth the Salt.

Take the foresaid Colchotar, pulverise it very subtilly, dissolve it in common water, and extract according to Art all its Salt, so that all the sharpness be gotten out of the Colchotar Calcine this Salt: dissolve, and coagulate it five times, so that it be very well rectified, still adding the Colchotar left, to the other, but keep the Salt.

The third operation produceth Sulpher.

Take the foresaid Colchotar,

chotar, burn it in a great Crucible, then pulverise it very subtilly, and add a third part of that quantity of Salt *Armonick*; incorporate these two very well, then sublime it very well luted in an Urinall, observing the degrees of fire, and there will appear in the Alembick, a yellowish matter; continue the fire, when no more fumes come forth out of the Urinall, then let it cool, take out the sublimed matter, put it into common water warmed, that the Salt *Armonick* be extracted, separate the clear water from the *Sediment*; iterate this as often, till all the Salt *Armonick* be extracted, and in the bottom

will

will remain the Sulphur of *Vitriol*; of a green colour, which being dryed, keep it.

The fourth Operation affordeth the Magisterium.

Take all the former Liquor, the Salt and Sulphur, joyn these three in a Circulatory very well luted, circulate it in a Balny for a Sennite, then separate the cleare, and distill it in an *Alembick*, in a Balny, so that all the water come over in the bottom, there will remain a green Liquor, which containeth Salt, Sulpher and *Mercury* of *Vitriol*, which keep, for it is the true Magisterie of Vitriol.

The

The Compound water of Vitriol.

Take the ſeparated water in the Balny, from the ſaid Magiſterie, and to each pound of it, add the following Ingredients, *viz.* take of rectified *Aqua-vitæ*, two ounces, of the Root of *Peonie* half an ounce, of red Roſes of *Palm*, *Marjoram*, of each one Pugill, put all into a Balny, into a Circulatory, for 24. houres, then ſtrain the Liquor, which will be very red, then add to each pound of theſe, the following things of *Cranium humanum* one ounce, of *Spodium* half an ounce, of *Camphore* half

half a dram; of *Saffron* half a ſcruple; of *Ambergreaſe* two grains; put all theſe into a Glaſſe, and circulate it for ſix weeks continually, then ſeparate by inclination the ſubtile from the thick, which keep in a Glaſſe well luted. And this is the moſt pretious Liquor, which worketh marvellouſly, in all the Spices of Convulſions, and is adminiſtred in the following way.

The uſe of the Magiſtery of Vitriol, and its Compound Water.

If you intend to adminiſter ſuch noble Medicaments, which are of ſuch an ad-

admirable efficacy in the Falling-ſickneſs, then this Order ought to be obſerved; Before you begin, you muſt expect the new Moon, becauſe this Diſeaſe is then in its vigour, and then you muſt proceed in the following manner: Firſt, the ſick party muſt be kept from all ſuch meats and Sents, which occaſion and cauſe ſuch a Diſeaſe; However, Wine muſt not altogether be prohibited. Secondly, you muſt make an Aromatick, and vitriolized water to be his Diet-drink, when ever he is thirſty between meales; in the mornings faſting, you are to give three or five drops, according to the conſti-

ſtitution of the party; if our green Magiſterie, with half a dram of the compound water in *Marjoram* Wine, then the ſtrife will begin againſt the Diſeaſe, and will cauſe a Vomit to the party of clear water, refreſh him after four houres are paſt. Thirdly, the fit muſt be obſerved, and alwayes when the fit is paſt, you muſt miniſter unto him one ſcruple of the Compound vitrioliſed water, with *Marjoram* Wine, and if the fit cometh often, then you ought to miniſter but half a doſe, continuing it till the Diſeaſe be diminiſhed, which will be about the new Moon. At laſt, when you ſee it needfull,

full, miniſter the Magiſterie once more: in brief, he that will undertake to cure ſuch a Diſeaſe, muſt be a Phyſitian, and not a Woman.

The Compound Liquor of the vitrioliſed Tartar.

This Lemmon Liquor, by reaſon of its temperature, may very well be uſed to ſeverall infirmities, and to all ſuch perſons, where there is need of opening, ſubtiliating, mundifying, and conſolidating, and it worketh by ſweat and Urine.

Take of white crude *Tartar*, of Viſcous *Vitriol*, of each two drams; beat theſe two together, diſtill them

in a Retort, as much as poſſible you can, then let the ſtilling-Veſſels grow cold, and take the Liquor out of the Receiver, which is muddy and ſtinking, poure it on again to the *Caput mort*, in a new Retort well luted, apply a Receiver, and diſtill again; iterate this work a third time, ſo that the Liquor be as clear as water: weigh the Liquor, add half its quantity of rectified *Aqua-vitæ* to it, then take of albified Vitriol, and calcined *Tartar*, of each 20. ounces, put all theſe into a Retort, adding to it all the Liquor, diſtill as long as any water and Spirits run over, then let the Veſſels grow cold,

cold, and keep that Liquor in a well ſtopt glaſs, to which add the following matters:

Therefore take the ſaid Liquor, and add to each pound three drachms of *Saſſafras*; of white Ginger two drachms; of Galanga, of Treacle, of Andromachus, one dram and half; of *Orientall Suffraca*, ſix grains, of *Ambergreece* and *Muſk*; of each 3. grains. Put all theſe into a glaſs, circulate for ſix weeks in a warm place, or in the Sun, then ſeparate the ſubtile from the thick, by inclination or decauting, and keep it as a Jewel.

The Vegitable Salt.

Take the *Caput mort* of the said *Tartar* and *Vitriol*, extract its Salt with distill'd common water, coagulate away one moity, and let it grow cold, to the bottomward you see the transparent salt like Cristal, then coagulate the water more, and let it grow cold, continue it so long till all the salt be gotten out; which keep for a Medicinal use.

The use of the Compound Liquor of Tartar.

This Liquor may be used safely against all manner of obstructi-

obstructions of the body, and it is a *Specificum* against the Pox. But its particular operations are against the *Sciatica*, *Gout* in the hands, *Cholick*, *Illiac Passion*, and against the torments and gripings in the Belly.

The manner of the using of it is this; You must take mornings an hour before day in the best Wine, then the party must abide in the bed for half an hour, then let him take warm broth, and the party will begin to sweat all the body over, which cometh very easily; After two or three hours sweating, let him shift himself, and rise out of the bed, and eat some restorative: And this

may

may be used twenty or thirty times more or less, as you shall see occasion, using every fifth day a moderate purgative; in this manner many Chronical Infirmities are cured. Its dose is from two drams to 3. drams in Wine, and the oftner the party maketh use of, the better it will be for him, for it removeth all peccant matter, and reneweth the blood of the whole body.

The use of the Vegitable Salt.

This Salt may be ministred with such things which work and operate against the gravel in the Reins, and the Stone in the bladder, because

cauſe it is very proper for ſuch diſeaſes. Its doſe is half a dram at once.

A Specificum againſt the Cholick.

Take of the ſpirit of Juniper, and ſpirit of Turpentine, pour it on *St. Johns-wort*, preſs it out, add more of the freſh Flowers to it, till it be very red; one ſcruple of it taken in broth, is an approved Medicament againſt the Cholick; If *St. Johns-wort* be digeſted in ſpirit of Wine for a moneth, then its pretious oyl will ſwim at the top.

The green oyl of Vitriol.

Take of *Vitriol* 2. pound, put it in an Urinal in a balny for a month, let it be dissolved into a transparant green Liquor, its combustible Sulphur remaineth in the bottom, decaut the Liquor from the phlegme, rectifie it in a balny, then you have the purging green oyl wherewith you may cure the Falling-sickness.

FINIS.